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aside his reserve, not only as regards his Messiahship, but also as regards the sacrifice to which he knew himself called. The faith of the disciples, which had been so far assured, was at once put to a severe test. By his words and works hitherto Jesus knew that he had tried their faith, that they might have found "occasion of stumbling," as John the Baptist had found; but now he was about to make a much severer demand on their fidelity. For while a Messiah who went about doing good and preaching the Gospel to the poor was not altogether incredible, a Messiah who chose to die strained faith to breaking point. He had allowed them to discover his Messiahship without explicit declarations, but to secure their acceptance of his ideal of a Savior through self-sacrifice, frequent and urgent persuasion was necessary.

The Appreciation of Christ.

In a little volume entitled *Our Lord and Master*, by Rev. Jesse Bowman Young, D.D., of Cincinnati, O. (Eaton & Mains, New York; pp. 99) we have an exquisite appreciation of the character, glory, and meaning of Christ. In Him we find one who is fairer than the children of men and altogether lovely; one who, born in obscurity, reared in toil and poverty, and executed as a criminal early in his thirties, is today the moral master of the modern world, dominating our civilization, deciding ethical standards, exerting even in pagan lands a vivifying and transforming influence upon human character, standing at the head of a great army enlisted for the conquest of the globe in his name, and everywhere renewing by his word and example the higher life of mankind. Who in all the ages is worthy to take place by his side? The sinlessness of his life gives him absolute uniqueness, while the virtues and graces which he embodied make him a pattern for the race. Some of his qualities—humility, meekness, forgiving love, compassion for the outcast and the lost—were hardly known until he revealed them by his example; and they were never known at all in union with courage, heroic fortitude, commanding leadership, world-wide enterprise, and supreme wisdom, such as He manifested. His perfect life contains in it all possible human perfections blended and correlated, the courage of the soldier, the fortitude of the martyr, the dignity of the commander, the simplicity of the child, the tenderness of womanhood, the majesty of the king. In his thirty years of obscurity and labor at Nazareth, and in the three years of his public ministry, Jesus illustrated all the virtues that can adorn human character, in their fulness and fruition.

To the same end, but in a highly controversial tone and spirit, is a pamphlet entitled *Jesus Christ, His Origin and Character*, by Mr. Frank Ballard (imported by Messrs. Charles Scribner's Sons, New York; pp. 32). The chapter is reprinted from the author's book, *The Miracles of Unbelief*. Its purpose is to answer the naturalistic reading of the Gospel story, by showing that it is more difficult to explain away the divine elements in Jesus than it is to accept them. The essence of Jesus' teaching is formulated in the following statement: "As regards himself, he unequivocally insisted upon a supernatural origin and pre-existence, to be followed by a voluntary death, which should issue in a miraculous resurrection and ascension. In reference to his works and doctrine, he claimed that his whole mission was the revelation of the reality and nearness of the supernatural, both in the constant presence of his Father and in the special co-operation of the Holy Spirit who was to be afterwards more fully manifested. To which he added, unmistakably, the promise of a future life perfectly in accord with these supernatural premises." The dilemma which Mr. Ballard produces regarding the historical Christ is as follows: "It were a much greater and more staggering miracle that the Christ of the gospels should be either a deceiver or deceived, than that he should be a worker of real miracles and a teacher of eternal truth. In a word, if he be false in his doctrine, then he is no longer supremely good in his example. If the mighty works to which he himself appealed were only delusions, then his own chosen credentials of character are unreliable. If, however, he be as true as good, then the supernatural element in his whole nature and mission is no longer a matter of question."

The historical problems of Christ and the gospel records of him must be studied, but the severe dialectical method and the rigid theological presuppositions which are assumed in Mr. Ballard's discussion, tend to divert the thought from that avenue of approach to Jesus by which most men reach an appreciation of him.

"Wise as Serpents and Harmless as Doves."

The words of Jesus to his disciples, "Be ye wise as serpents and harmless as doves" (Matt. 10:16), are explained by Professor Theodore Zahn in an article in the May *Expositor* on "Missionary Methods in the Times of the Apostles." The words applied primarily to the dangers which awaited them as missionaries of the Gospel of Christ. They were to unite the wisdom of serpents and the harmlessness of